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JUNE 14, 1976
St. Basil the Great

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

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Some Personal Comments

In early May I flew to Louisiana for the first time to offer Mass at the O.R.C.M. Chapel near Opelousas. I was the 2nd traditional priest this year, to visit Opelousas. Father Clarence Kelly had offered Mass for them in January, and Father Robert McKenna and Father Francis Fenton had each been there during the latter part of 1975.

Several years ago Mr. and Mrs. George Faul of Route 1, Box 195, Opelousas, Louisiana 70570, purchased an old vacant country store near their home with the idea of converting it into a traditional Chapel. Maybe you read the fine letter they wrote to me last year, which I reproduced in issue number 9 of the Sangre De Cristo Newsnotes. Below you now see a picture of that Chapel, and of the lovely May altar which was set up, and the beautiful new statue of Our Lady which was crowned with flowers in a special ceremony after Mass. On those Sundays when they have no priest for Mass, a number of faithful Catholics meet in this Chapel to pray the Rosary together and hear read the Epistle and Gospel of the day.

Early this spring I agreed with Father Fenton to rearrange my monthly schedule and open up at least one weekend a month to help out on the nationwide O.R.C.M. Mass Circuit. In April I had a most pleasant visit to the beautiful Northwest, where I offered Mass in a rented ballroom in Tacoma, Washington. As this newsletter goes to the printers in mid-May, I'm preparing to fly all the way to Tampa, Florida for a Mass on May 23rd.

Also, as this newsletter is readied for the press, it should be noted that Archbishop Marcel Lefebvre is making a May Confirmation tour in the United States. You'll all, no doubt, be hearing more about this big event. Many of you will have personally met this courageous archbishop by the time this periodical gets to you.

A special feature of this issue of the Sangre De Cristo Newsnotes is a reprinting of the important 1928 encyclical *Motalium Animos* of Pope Pius XI. If Pius XI is right, and he no doubt is, then the Vatican II Council and the Novus Ordo free-wheeling church are on the wrong road.

continued on page 2

O.R.C.M. NEWS

The national publication of the Orthodox Roman Catholic Movement, Inc. is the ORCM NEWS.

It is published every 50 days; contains excellent editorials and feature articles; tells about Tridentine Mass locations across the country and gives Mass schedules for ORCM Chapels; is sent free to all who write and request it.

ORCM NEWS, P.O. Box 542, Stratford, Conn. 06497

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for you and for many

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The Remnant

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Some Personal Comments

continued from page 1

As I was sitting down to compose this newsletter, the May issue of the O.R.C.M. NEWS arrived. Father Fenton's powerful editorial "Incredible" sure gives one something to think about. I can't help but reflect how in the Latin Rite of the Catholic Church there appears to be only a remnant remaining faithful to Tradition, a remnant who, as St. Athanasius once wrote, are the Church. In Eastern Rites, much smaller, but generally much more spiritual and traditional than the once vast Latin Rite, a crises is mounting also. Will they hold fast to Tradition and stay in the one, true Church, or will many of their number join the great apostacy? Will their priests and bishops continue to fraternize with the Novus Ordo clergy, or will they recognize the Traditional Catholics as their brethren in the Church? Might it not be said that by their confreres and friends we will know them?

SANGRE DE CRISTO NEWSNOTES is edited and published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although your editor is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M.

* * * * * * **SUBSCRIPTIONS** * * * * * *

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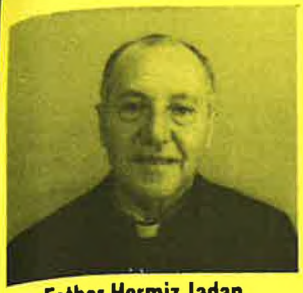

Father Hermiz Jadan

Mysterium Fidei
"The Mystery of Faith"

Father Daniel Jones

Our Lady of the Rosary Chapel

O.R.C.M.

Our Lady of the Rosary Chapel is affiliated with the Orthodox Roman Catholic Movement (O.R.C.M.) The purposes of the O.R.C.M. are: 1) to preserve the traditional Roman Catholic religion as it existed historically up to and including, the pontificate of Pope Pius XII (1958) and 2) to provide the means whereby all those who wish to practice that religion may be enabled to do so.

Preserve the FAITH

We feel that many things being taught in Catholic Churches today are not in accordance with the traditions of the church, the teachings of the Popes, and still standing doctrines of the Catholic Church.

We celebrate the Tridentine Latin Mass according to the liturgy of the Council of Trent (1570). Pope St. Pius V, in his Bulla "QUO PRIMUM", decreed that, "At no time in the future can a priest, whether secular or order priest, ever be forced to use any other way of saying Mass". So highly regarded was this solemn decree that it was printed in all alter missals which were used until the many changes of the 1960's were introduced.

Rather than allow for any speculation, let us state very clearly that the Orthodox Roman Catholic Movement is not starting a new religion, nor promoting any schism, nor challenging the doctrine of infallibility or the primacy of the Pope. As loyal Catholics, we seek only to preserve and advance the true faith so that it may continue to lead men to God.

OUR PRIESTS

Due to the scarcity of traditional priests, Loveland is served as a mission church, which means that a priest travels in when it can be arranged. Since there is now a permanent, resident priest nearby in Denver, we have been able to have Mass in the Loveland area nearly every week.

Our paster is Father Daniel Jones. Father Jones was ordained in 1968 in diocese of Pueblo. He is perhaps the busiest priest in the country today. He travels throughout Colorado, and in addition flies to Texas, Washington State, and Ohio. His youth, charity, and devotion to Mary make him loved and welcomed by traditional Catholics everywhere.

Father Hermiz Jadan has recently joined the O.R.C.M. Father Jadan was born in Iraq and was trained and ordained in Rome over 35 years ago. He has previously taught in Seminary. Father Jadan now resides at Our Lady of Victory Chapel in Denver, and serves the mission churches in northern Colorado.

All of our O.R.C.M. priests encourage devotion to Mary, as the Catholic Church as always taught. We pray the Rosary as a group before Mass.

HOLDING FAST

All Catholics who wish to preserve their faith in the manner we have chosen are invited to contact us. We will be happy to provide additional information or to place you on the mailing list so that you will be notified of the time and place of the next traditional Roman Catholic Mass in our area.

ADDRESS:

OUR LADY OF THE ROSARY CHAPEL
P.O. BOX 164
LOVELAND, COLORADO 80537

"Hold fast to the traditions you have received . . ."
2 Thessalonians, 2:15

The four handsome gentlemen pictured here on the right are some of the parish leaders for the Loveland–Longmont O.R.C.M. Chapel. From left to Right: Bob Hart, Tom Farrenkopf, Clark Gibson, and Ed Dreher. And while I have a chance, I want to put in a word of appreciation, also, to Ray & Corry McDowell for their help in designing the above ad.

ROLE
OF
PARISH ADVISORS

Pending clarification from O.R.C.M. Headquarters on the role of parish advisors, the following shall apply in Colorado at ORCM Chapels and Mass Centers:

Each place shall have 3 men as parish advisors. They shall be appointed by Father Jones, the agent of record for the O.R.C.M. in Colorado. One of the 3 men will be designated as chief advisor.

The advisors shall oversee all aspects of the "parish" insofar as laymen are competent under Church & Divine Law to do so. They serve at the discretion of the priest, who is ultimately responsible and has the final say in all decisions affecting the "parish" and its activities.

The chief advisor shall be responsible for calling a monthly meeting of the advisors to discuss and conduct parish business. A *short* written report of this meeting shall be mailed to Father Jones within 3 days after each monthly meeting.

One advisor shall be put in charge of the parish financial records.

One advisor shall be placed in charge of the parish facilities, the acquiring of them and the maintenance and general upkeep of all facilities owned or rented by the "parish".

The third advisor shall be in charge of apostolic activities. He will oversee publicity and other activities geared to the growth of the "parish" and the propagation of the true Faith.

* * * * * * * * * *

I expect my parish advisors to be *Catholic leaders.* They must be men of prayer and doers. They have been given the responsibility to *coordinate* parish activities, to see to it that what needs to be done, *gets done.* As good leaders, I expect them to *delegate* responsibility to other men (or women) whenever they see such to be suitable and wise. Which means they must *follow-up* and see that the jobs they've delegated *get done.*

I encourage all members of each "parish" to cooperate with their advisors and to willingly help them when and as occasions to do so arise.

Father Daniel E. Jones
February 22, 1976

OUR LADY OF VICTORY CHAPEL
O.R.C.M.
Box 387
3rd Sunday after Easter Aurora, Colorado 80010 May 9, 1976

Pastor: Father Daniel E. Jones
Box 89
Westcliffe, Colorado 81252
1-783-2491

Father Hermiz Jadan
1345 Uinta Street
Denver, Colorado 80220
377-3640

Parish Advisors:
Mr. James Pratt
2080 Joliet
Aurora, Colo. 80010
364-4764

Mr. Carl Scavo
c/o O.R.C.M.
Box 387
Aurora, Colo. 80010

Mr. Gene Linnebur
Sr. R. 147A
Byers, Colo. 80103
1-822-5285

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TEMPORARY MASS SCHEDULE

Next Sunday, May 16, Mass will be at 2:00 p.m. in the new church building at 2566 Sable Boulevard in Aurora. Mass will be at 2:00 p.m. every Sunday until such time as we obtain the mortgage and take possession of the new church building.

Sable Boulevard is the first traffic light east of the I-225 overpass on East Colfax. Take Sable Boulevard north. The church is across the street from Sable Elementary School.

WEEKDAY MASSES

There will be no weekday Masses.

CONFESSIONS

Confessions will be heard before each Sunday Mass only from now on.

TODAY

There will be a very short meeting after Mass today for all the men of the parish concerning the details of the mortgage etc.

SPECIAL ANNOUNCEMENTS

On May 3, an open meeting was held to organize a traditional Catholic School. At that time athe following five-member Board of Directors was formed: Herman Wells, president; Jerome Kuplack, vice-president; Mrs. James Pratt, secretary; Conrad Burg, treasurer; John DeMay, development. The school will be a legal non-profit corporation completely separate from our O.R.C.M. chapel. Incorporation papers are presently being drawn up. Any assistance with the school will be greatly appreciated. Contact any Board member if you would like to help.

In order to determine the number of prospective students for the school, a preliminary survey is necessary. Enrollment will be limited to 53. If you are interested in having your children attend, please obtain survey sheets before or after Mass today from Mrs. James Pratt, fill out the information, and return today or sometime this week.

Building Fund contributions last week $130.00 from parishioners and $1,500.00 loan from Our Lady of the Rosary Chapel in Durango. Building Fund total $18,117.03

May 2 collection $270.74 attendance at Mass 109

PRAY THE ROSARY EVERY DAY

Pius XI

On January 6, 1928, Pope Pius published his encyclical "Mortalium Animos." It was a fervent appeal to all Christians for true religious unity under the kingship of Christ. It was extremely timely. It preceded by a few months the nightmare of the depression, when the faith of men was shattered to the roots, when many others for the first time began to kneel and pray to a God whom they had pushed aside in their mad pursuit of wealth.

There came further breakdowns in the evangelical religions. The suicidal tenet of private interpretations of the scriptures tore at the fabric of Protestantism. When men reached out for absolute truth, they could find it nowhere except in the doctrine of the Catholic Church. Never before had the harvest been so white for the sickles of Christ. The Pontiff's words to a troubled Christendom were not lost in the debacle of the Twentieth Century. Converts without number began to land in the harbor of security which Rome offered their half starved minds and hearts.

Excerpt from the book, Pius XI
by Father E. V. Dailey, M.A.

Mortalium Animos

The Promotion of True Religious Unity

TO OUR VENERABLE BRETHREN, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND TO ALL ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.
PIUS XI, Pontifex Maximus.

Venerable Brethren: Greetings and Apostolic Benediction:

The will to strengthen and to diffuse for the common good of human society that brotherhood in which we are all closely united by the bonds of a common nature and origin has never perhaps so taken hold of men's minds as in our times.

When nations do not fully enjoy the blessings of peace and old and new discords break forth into mutiny and conflict; when indeed it is impossible to settle the numerous controversies that strike at the peace and prosperity of peoples without the harmonious action of those who govern states and rule and promote their interests, it is easy to understand, and all the more so now that all accept the unity of mankind, how it is that, impelled by the desire for universal brotherhood, many should be anxious that the various nations stand ever more closely together.

Some seek to accomplish a thing not unlike this in matters that concern the ordinances of the New Law which Christ brought to us. Convinced that rarely indeed do men lack all sense of religion, they seem to draw from this reason to hope that without great difficulty it may come about that all peoples, no matter how different their religions, will stand fraternally together in the profession of a few doctrines which will serve as a kind of common foundation for the spiritual life.

Therefore they are accustomed to call congresses, reunions and meetings which are attended by many and they invite there indiscrimnately, to decide the question, infidels of all kinds and Christians alike and even those who have miserably apostatized from Christ or who intransigently and tenaciously deny the divinity of His person and mission.

Certainly such movements as these cannot gain the approval of Catholics. They are founded upon the false opinions of those who say that since all religions equally unfold and signify, though not in the same way, the native, inborn feeling in us all through which we are borne toward God and humbly recognize His rule, therefore, all religions are more or less good and praiseworthy.

The followers of this theory are not only deceived and mistaken but since they repudiate the true religion by attacking it in its very essence, they move step by step to naturalism and atheism. Hence it clearly follows that anyone who gives assent to such theories and undertakings utterly abandons divinely revealed religion.

When the question of promoting unity among Christians is under consideration many are easily deceived by the semblance of good. Is it not right, it is said repeatedly, indeed is it not the duty of all who call upon Christ's name to cease mutual recriminations and join together in ties of mutual charity? For who would dare to say that he loves Christ when he will not strive to his utmost to attain that which Christ prayed for to His Father when He asked that His disciples might "be one?"[1]

And did not Christ Himself wish His disciples to bear the sign and be distinguished by the characteristic that they love one another: "By this shall all men know that you are My disciples, if you have love one for another?"[2] Would, they add, that all Christians were one, that they might drive out the evil of irreligion which every day spreads more widely and threatens to overturn the Gospel.

These and like arguments are brought forward and amplified by those who call themselves Pan-Christians. No longer are they confined to small and scattered groups but, they grow, so to speak, by whole phalanxes and unite themselves in extensive organizations which, although the members are imbued with different faiths, non-Catholics for the most part direct.

The work itself is promoted with such zeal that it has gained a great variety of followers and has even ensnared the minds of Catholics with the entrancing hope of attaining a union that would seem to meet the will of Holy Mother Church to whom nothing is more hallowed than the recall and the return of her wandering children to her bosom. Yet beneath the coaxing words there is concealed an error so great that it would destroy utterly the foundations of the Catholic Faith.

Moved by the consciousness of Our Apostolic office to guard the flock of the Lord from error, We invoke your zeal, Venerable Brethren, to ward off this evil. We are convinced that through your writings and your words, the principles and the reasons We shall expound will more quickly reach the people. They will then understand what to think and what to do about the effort made to coalesce in one body, through some sort of a pact, all who call themselves Christians.

We were created by God, the Maker of all things, to know Him and serve Him; our Maker has, therefore, full right that we serve Him. For the governance of mankind God could have prescribed only the one law of nature which He wrote upon the mind of man at his creation and thenceforward He could have ruled the steps of this law under His customary providence.

Instead He preferred to give us the commandments to prepare us, and in the course of the centuries from the origin of mankind to the coming and teaching of Christ Jesus He Himself taught man the duties that rational beings owe their Creator. "God, who, at sundry times and

[1] John 17, 21.
[2] John 13, 35.

in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son."[3]

From this it follows that the true religion cannot be other than that which is founded in the revealed word of God. This revelation, inaugurated at the beginning of time and continued in the Old Testament, Christ Jesus Himself perfected in the New. Now if God has spoken, and that He has indeed spoken is proven by history, there is no on who does not see that it is man's duty to believe God absolutely in His revelations and to obey Him without qualification in His commandments. Precisely that we might rightly fulfill both duties for the glory of God and our own salvation, the only Begotten Son of God founded His Church upon earth.

They, therefore, who profess themselves Christians cannot, We think, but believe in Christ's establishment of one Church and only one. Yet when one asks what that church ought by the will of its Founder to be, then not all agree. Indeed a great many deny, for example, that Christ's Church ought to be visible; at least in the sense that it should stand forth as one body of faithful united in one identical doctrine and under one authority and rule. On the contrary they understand by a visible Church nothing but a society formed by various Christian communities even though these adhere to different and even mutually contradictory doctrines.

Instead Christ Our Lord founded His Church a perfect society, external of its own nature and perceived by the senses, which would pursue for all future time the task of saving mankind through the guidance of one head,[4] through being taught by a living voice,[5] and through the dispensation[6] of the sacraments, as fountains of the grace of Heaven. Wherefore, He likened His Church to a kingdom,[7] to a house,[8] to a sheepfold,[9] to a flock.[10]

So marvelously constituted a Church could not cease altogether and be extinguished when its Founder and the Apostles who first propagated it had died, for it had been commanded to lead to eternal salvation all men without distinction of time or place: "Going therefore forth, teach all nations."[11] Would the Church lack power or efficacy in the perpetual fulfillment of its work when Christ Himself, as He solemnly promised, is with it forever? "Behold I am with you all days even to the consummation of the world."[12] Necessarily therefore, the Church of Christ ought not only to exist today and always, but still

[3] Hebr. 1, 1 seq.
[4] Matth. 16, 18 seq.; Lu. 22, 32; John 21, 15-17.
[5] Mark 16, 15.
[6] John 3, 5; 6, 48-59; 20, 22, seq.; cf. Matth. 18, 18, etc.
[7] Matth. 13.
[8] Cf. Matth. 16, 18.
[9] John 10, 16.
[10] John 21, 15-17.
[11] Matth. 28, 19.
[12] Matth. 28, 20.

more, be the same as it was in the Apostolic Ages, unless we should wish to utter the absurdity that Christ Our Lord either was not adequate to His purpose or had erred when He asserted that "the gates of hell shall not prevail against it."[13]

And here there is presented the opportunity set forth and remove a falsity upon which, it seems, this whole question hinges and from which is drawn the multiple effort of the non-Catholics who strive, as We have said, for the confederation of the Christian churches.

The authors of this plan are in the habit of quoting the words of Christ: "That ye all may be one . . . There shall be one fold and one shepherd,"[14] yet in the sense that these words express a desire and a prayer of Christ Jesus that has thus far lacked all effect. They contend that the unity of faith and governance which is the sign of the true and one Church of Christ, has almost never existed up to this time and does not exist today; it can be wished for and perhaps sometime it can be obtained through common submission of the will but meanwhile it must be considered a fiction.

They say, moreover, that the Church by its very nature is divided into parts, that it consists of many churches or particular communities which are separated among themselves and although they have certain points of doctrine in common differ in others; and that at most the Church was the one Church and only Church between the apostolic era and the First Ecumenical Councils.

Therefore, they say, the controversies and old differences of opinion which to this day divide the Christian name, should be completely put aside and with the remaining doctrines there should be formulated and proposed a common rule of faith in the profession of which all can know and feel themselves brothers. United by some sort of universal covenant, the multitude of churches, or communities will then be in a position to oppose fruitfully and effectively the progress of unbelief. This, Venerable Brethren, is the more general opinion.

There are, however, some among them who assume and grant that Protestantism, as they call it, has rejected very inadvisedly certain articles of faith and certain rites of external worship that are fully acceptable and useful, which the Roman Church still preserves. But they add immediately that the Church has corrupted the early religion by adding to it and by proposing for belief certain doctrines that are not only foreign to but are opposed to the Gospel, among which they bring forward chiefly that of the primacy of jurisdiction assigned to Peter and his successors of the Roman See.

Among them are also a few, though a very few, who indulge the Roman pontiff with a primacy of honor or a certain jurisdiction or power which, however, they think is derived not from divine right but in a certain manner from the consent of the faithful. Others have even

[13] Matth. 16, 18.

[14] John 17, 21; 10, 16.

advanced so far as to wish the Pope, himself, to preside over their multi-colored conferences.

If, however, it is easy to find many non-Catholics preaching often of brotherly communion in Christ Jesus, you will indeed find none to whose minds it would occur to submit themselves and obey the Vicar of Christ either as teacher or as ruler of the Church. Meanwhile they affirm that they would gladly treat with the Roman Church though upon the basis of equality of rights and as equals. If they could so treat, they do not seem to doubt but that an agreement might be entered into through which they would not be compelled to give up those opinions which are thus far the cause why they have wandered outside the one fold of Christ.

On such conditions it is clear that the Apostolic See cannot in any way participate in their reunions and that Catholics cannot in any way adhere or grant aid to such efforts. If they should do so, they would give authority to a false Christian religion completely foreign to the one Church of Christ. But could we suffer — which would be utterly iniquitous — the truth and indeed the divine revealed truth to be brought down to the level of bargains? For it is the safeguarding of revealed truth now that is at stake.

If Christ Jesus sent His apostles into the whole world to imbue all nations with the evangelical faith and that they might not err in anything desired that they be first taught all truth by the Holy Ghost,[15] could the teaching of the apostles disappear or even be darkened in a Church of which God Himself is the ruler and guardian?

And if Our Redeemer plainly said that His Gospel cared not for the Apostolic Ages alone but for all future generations could the content of the faith become in the passing of time so obscure and uncertain that it would today permit acceptance of contradictory opinions?

If that were true one must likewise say that the coming of the Holy Ghost upon the apostles and the endless abiding of the Holy Ghost in the Church and the preaching of Jesus Christ have for these many centuries lost all efficacy and usefulness. But to affirm that, is blasphemy.

Moreover, when the only Begotten Son of God commanded His legates to teach all nations, He then bound all men with the duty to believe what was announced to them by "witnesses preordained of God."[16] He attached to His command the sanction, "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."[17] Now this double commandment of Christ, which must be observed, to teach and to believe so as to attain eternal salvation, cannot even be understood if the Church does not propose the evan-

[15] John 16, 13.

[16] Acts 10, 41.

[17] Mark 16, 16.

gelical doctrine entire and clear and if in the teaching of it, it is not free from all danger of error.

How far, indeed, do they wander from the way who think that a deposit of truth exists on earth but that one must seek it with such tiring labor and lengthy studies and disputes that hardly is the life of a man long enough to find it and master it. As if the most kind God had spoken through the prophets and His only Begotten Son that a few only, and those already bowed down in years, might learn the truth that He has revealed through them, and not to give a teaching of faith and morals through which man would be ruled throughout the whole course of his life.

It might appear that the Pan-Christians, engaged in trying to confederate the churches, are pursuing the noble idea of increasing charity among all Christians. Yet how could charity harm faith?

All remember how John, the very Apostle of Charity, who in his Gospel seems to have opened the secrets of the Most Sacred Heart of Jesus and who always inculcated in the minds of his disciples the new commandment, "Love ye one another," had wholly forbidden them to have relations with those who did not profess entire and uncorrupted the teachings of Christ. "If any man cometh to you and bring not this doctrine, receive him not into your house nor say to him, God speed you."[18] Since charity is founded in whole and sincere faith, the disciples of Christ must be united by the bond of unity in faith and by it as the chief bond.

How could a Christian covenant be imagined in which they who entered it could in matters of faith each retain, although contrary to those of others, their own opinions and judgments? Through what agreement could men of opposed opinions become one and the same society of the faithful?

How, for example, they who affirm that sacred tradition is a true source of divine revelation and they who deny it?

They who hold that an ecclesiastical hierarchy formed of bishops, priests and ministers is divinely constituted and they who assert that little by little it came into being to suit the conditions of time and events?

They who adore Christ really present in the Most Holy Eucharist by that wonderful change of bread and wine called transubstantiation and they who say that the Body of Christ is present there only through faith or through the sign and the virtue of the sacrament?

They who hold that in the Eucharist there is both sacrifice and sacrament and they who say that it is only a remembrance or commemoration of the Last Supper?

When some will hold that it is good humbly to invoke the Saints reigning with Christ, above all to Mary, Mother of God, and to venerate their images, and they who contend that such a form of worship is

[18] II John 10.

wrong because it draws from the honor due Jesus Christ, "the one mediator of God and men?"[19]

In such great differences of opinions we do not know how a road may be paved to the unity of the Church save alone through one teaching authority, one sole law of belief and one sole faith among Christians.

Moreover, we know how easy is the path from denial of this to the neglect of religion, or indifferentism, and to modernism which holds the very same error, to wit: dogmatic truth is not absolute but relative, it is proportionate to the various needs of times and places and to the various tendencies of the mind, since dogmatic truth is not contained in an unchanging revelation but is such that it accommodates itself to the life of men.

In matters of faith it is not permitted to make a distinction between fundamental and so-called non-fundamental articles of faith, as if the first ought to be held by all and the second the faithful are free to accept or not. The supernatural virtue of faith has as its formal cause the authority of God the Revealer, which suffers not such a division.

Therefore, as many as are of Christ give, for example, to the dogma of the Immaculate Conception the same faith they give to the mystery of the August Trinity and they believe in the Incarnation of the Word no differently than they believe in the infallible teaching power of the Pope, in the sense defined by the Vatican Ecumenical Council.

Not because the Church has defined and sanctioned truths by solemn decree of the Church at different times, and even in times near to us are they therefore not equally certain and not equally to be believed. For has not God revealed them all?

The teaching authority of the Church, which by divine plan was established on earth that revealed truths might be preserved untouched forever, and quickly and safely come to the minds of men, is daily exercised by the Roman Pontiff and the bishops in communion with him.

Still it has the duty to proceed opportunely in defining points of faith with solemn rites and decrees, when there is a need to declare them to resist more effectively the errors and assaults of heretics or to impress upon the minds of the faithful clearer and more profound explanations of points of sacred doctrine.

However, in this extraordinary use of the teaching authority nothing is invented nor is anything new added to the sum of truths that are, at lease implicity, contained in the deposit of divine revelation that was entrusted by God to the Church. Instead points of faith are defined that could by chance still seem obscure to some or truths are established as matters of faith that for the first time were called into question.

Therefore, Venerable Brethren, it is clear why the Apostolic See has never permitted its children to take part in these congresses. The unity

[19] Cf. I Tim. 2, 5.

of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ from which they once unhappily withdrew. To the one true Church of Christ, We say, that stands forth before all and that by the will of its Founder will remain forever the same as when He Himself established it for the salvation of all mankind.

The mystical Spouse of Christ has in the course of the centuries remained unspotted nor can it ever be contaminated. St. Cyprian says: "The Spouse of Christ cannot commit adultery; she is incorrupt and modest, she knows one house, she guards with chaste modesty the holiness of one room."[20] This same holy martyr marveled, and with reason, how anyone could think that "the unity which proceeds from the stability of God and is bound together by the sacraments of heaven could be torn asunder in the church or separated by the wills of the discordant."[21]

Since the Mystical Body of Christ, that is to say, the Church, is, like the physical body, a unity,[22] a compact thing closely joined together,[23] it would be false and foolish to say that Christ's Mystical Body could be composed of separated and scattered members. Whoever therefore is not united with it is not a member of it nor does he communicate with its Head Who is Christ.[24]

No one is found in the one Church of Christ and no one perseveres in it unless he acknowledges and accepts obediently the supreme authority of St. Peter and his legitimate successors. Did not the very ancestors of those who are entangled in the errors of Photius and the Protestants obey the Roman bishop as the high shepherd of souls?

Children did, alas, abandon their father's house but the house did not therefore fall in ruins, supported as it was by the unceasing help of God. Let them return, then, to the common father of all. He has forgotten the unjust wrongs inflicted upon the Holy See and will receive them most lovingly. If, as they often say, they desire to be united with Us and with Ours, why do they not hasten to return to the Church, "the mother and mistress of all the followers of Christ?"[25]

Let them listen to Lactantius crying: "It is only the Catholic Church that retains the true worship. It is the fountain of truth, it is the household of the faith, it is the temple of God: if anyone does not enter it or if anyone departs from it, he is a stranger to the hope of life and salvation. Let no one deceive himself by continuous wranglings. Life and salvation are in the balance, which if not looked to carefully and diligently will be lost and destroyed."[26]

[20] De Cath. Ecclesiae unitate, 6.
[21] Ibidem.
[22] I Cor. 12, 12.
[23] Eph. 4, 16.
[24] Cf. Eph. 5, 30; 1, 22.
[25] Conc. Lateran, IV, c. 5.
[26] Divin. Instit. 4, 30, 11-12.

Let these separated children return to the Apostolic See established in this city which the Princes of the Apostles, Peter and Paul, consecrated with their blood, to this See, "the root and matrix of the Catholic Church,"[27] not indeed with the idea or hope that "the Church of the living God, the pillar and ground of truth"[28] will abandon the integrity of the faith and bear their errors, but to subject themselves to its teaching authority and rule.

Would that what has not been granted to many of Our predecessors would be granted to Us, to embrace with the heart of a father the children over whom We mourn, separated by an evil discord from Us. May God Our Saviour "Who will have all men to be saved and to come to the knowledge of the truth"[29] hearken to our ardent prayer and vouchsafe to call back all wanderers to the unity of the Church!

In behalf of which lofty intention We invoke, and We ask that you invoke the intercession of the Blessed Virgin Mary, Mother of Divine Grace, conqueror of all heresies and Help of Christians, that soon may dawn that longed-for day when all will hear the voice of Her Divine Son, "keeping the unity of the Spirit in the bond of peace."[30]

You know well, Venerable Brethren, how We desire their return; and We wish all Our children to know it and not only they of the Catholic world but all who are separated from Us. If they will ask in humble prayer the Grace of God, there is no doubt but that they will come to recognize the one true Church of Jesus Christ and enter it, united with Us in perfect charity.

In expectation of this and as a sign of the favor of God and a witness of Our Fatherly benevolence, to you, Venerable Brethren, and to you clergy and people We lovingly bestow the Apostolic Blessing.

Given at Rome at St. Peter's the sixth of January, the Feast of the Epiphany of Our Lord Jesus Christ, in the year nineteen hundred and twenty-eight, the sixth of our Pontificate.

PIUS XI.

[27] S. Cypr. Ep. 48 ad Cornelium, 3.
[28] I Tim. 3, 15.
[29] I Tim. 2, 4.
[30] Eph. 4, 3.

Sangre De Cristo Newsnote

The Hidden Saints

By Rev. Lawrence Browning, C.P.

Some people think of a saint as a person who does extraordinary things, and is canonized by the Church. But the feast of All Saints tells us that this is not so. On this feast we honor saints who on earth were in all vocations, in all strata of society, and in all occupations.

Most saints are unknown to us; and will never be canonized. They were ordinary persons who followed the vocation to which God called them. These ordinary saints accepted the crosses and trials He sent them: mental and emotional anguish, sickness, financial difficulties, heartaches, misunderstandings; and they united their sufferings with the sufferings of Jesus. They prayed morning and evening. Frequently during each day they talked to Him from their hearts as a friend. They asked for His help, and often told Him they loved Him. They tried to avoid deliberate venial sins.

The canonized saints are only a microscopic part of heaven. There are millions of unknown saints: babies who died at birth and in infancy, teenagers, married men and women, single people, priests, sisters, people from all walks of life, from all strata of society, and of all ages, people who never committed a mortal sin, and persons who committed many mortal sins, but who repented for them and lived saintly lives thereafter.

We think of our weaknesses and faults and become discouraged, because we think of saints as being literally perfect. But this is far from the truth. St. Therese of Lisieux in her autobiography admits her faults and weaknesses. She says she was spoiled as a child, that she had a temper, was stubborn, and even as a Carmelite nun irritated others. As Therese lay dying, one Sister in her convent said: "When Therese dies, what shall we write about her? She never did anything." St. Bernadette Soubirous was hot-tempered, and succeeded in controlling this only at the end of her life.

God encourages us in Sacred Scripture: "As a father has compassion on his children, so the Lord has compassion on those who fear Him, because He knows the stuff of which we are made; He remembers that we are dust." (Ps. 102: 13-14). We hurt God very much when we don't even give Him credit for being as good and forgiving and overlooking as we are.

God calls every one of us to holiness. Our Lord tells us: "You must be perfect, even as your Heavenly Father is perfect." (Matt. 5.48). And St. Paul writes: "This is the will of God, your sanctification, because God has not called you to uncleaness, but to holiness." (1 Thes. 4: 3 and 7). Everyone in every state of life and occupation is called to become a saint.

St. Thomas More was married, the father of four children and the chancellor of England. St. Louis IX was the father of twelve children and the king of France. St. Bridget of Sweden and St. Margaret of Scotland were each the mother of eight children. St. Germaine and St. Bernadette Soubirous were shepherd girls. St. Gemma Galgani was a single woman who helped her father in his business and kept house. St. Maria Goretti was a poor peasant who could neither read nor write.

Some people say: "I could never become holy, because in my life I committed many mortal sins." But the saints disprove this. Great sinners have become great saints: St. Peter, St. Dismas, St. Mary Magdalen, St. Augustine, St. Angela of Foligno, St. Margaret of Cortona, St. Mary of Egypt. Some of the saints lived for many years in mortal sin. They became saints because they had great confidence in God's mercy.

Therefore, no matter what our state of life, what our occupation, or how many sins we have committed, what we have been or what we are at this moment, we must put our complete trust in God. If we do the duties of our state of life, becuase it is God's will, if we live a deep life of prayer, accept with resignation the crosses and trials God sends us, and if we have unlimited confidence in God's loving mercy, no matter how small or unsuccessful we may be in the eyes of men, we shall become saints and go straight to heaven when we die.

This leaflet is financed by freewill offerings. To order copies in small or large amounts please write to:

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"They are miserable and unfortunate who under the pretext of honoring Christ neglect Mary, for they do not know that the child cannot be found except with his mother."

St. Pius X

WHAT HAS HAPPENED TO THE CATHOLIC CHURCH?

POPE ST. PIUS X

Pictured here is the Pope who gave a partial answer to this question in 1907, when he warned against a "reforming mania" of the Modernists. We have seen evidence of such a reforming mania since the Vatican II Council began.

WHO ARE THE MODERNISTS? The Modernists, wrote Pope Pius X in his great Encyclical Pascendi, are "the most pernicious of all the adversaries of the Church. For they put their designs for her ruin not from without but from within." Pope Pius X called their doctrine "folly" Evidence of this folly is inescapable today.

For more information on this subject send a stamped self-addressed long envelope to: W. F. Strojie, Route 2, Box 111-A, Sheridan, Oregon 97378.

THE FOLLOWING OF CHRIST

BOOK III – CHAPTER 47

– THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING–

Son, let not the labors which thou hast undertaken for My sake crush thee, neither let tribulations, from whatever source, cast thee down; but in every occurence let My promise strengthen and console thee.

I am sufficient to recompense thee beyond all bounds and measure.

It is not long thou hast to labor here, nor shalt thou be always oppressed with sorrows.

Wait a little, and thou shalt see a speedy end of suffering.

The hour cometh when all labor and trouble shall be no more.

All is little and short which passeth away with time.

Mind what thou art about: labor faithfully in My vineyard: I will be thy reward.

Write, read, sing, lament, keep silence, pray, bear adversities manfully: eternal life is worth all these, and greater combats.

Peace shall come on one day, which is known to the Lord.

And it will not be day or night, such as it is at present: but light everlasting, infinite brightness, steadfast peace, and safe repose.

Thou shalt not then say: Who shall deliver me from the body of this death?

Neither shalt thou cry out: Woe is me that my sojourning is prolonged; for death shall be no more, but neverfailing health; no anxiety, but blessed delight, and a society sweet and glorious.

Oh! if thou couldst see the everlasting crowns of the Saints in heaven, and in how great glory they now triumph, who appeared contemptible heretofore to this world, and as it were even unworthy of life, doubtless thou wouldst immediately cast thyself down to the very earth, and wouldst rather be ambitious to be in subjection to all, than to have precedence over so much as one.

Neither wouldst thou covet the pleasant days of this life, but wouldst rather be glad to suffer tribulation for God's sake; and esteem it the greatest gain to be reputed as nothing amongst men.

Oh, if thou didst but relish these things, did they penetrate deep into thy heart, how wouldst thou dare so much as once to complain!

Ought not all painful labors to be endured for everlasting life?

It is no small matter to lose or gain the kingdom of God.

Lift up, therefore, thy face to heaven; behold I and all My Saints with Me, who in this world have had a great conflict, now rejoice, are comforted now, are now secure, are now at rest; and they shall for all eternity abide with Me in the Kingdom of My Father.

SANGRE DE CRI[S]T[O]

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